1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

778 B. was not the eldest son, but, as mentioned before, the war bundle was always given to that son who manifested the greatest interest in it. When B. and his brothers were quite young their father took them aside one day and told them the stories connected with the war bundle and told them, in addition, that the one manifesting the [869] greatest interest would receive it. B. immediately started getting material for a feast, and this he would give to his father, who would then give a feast. This was repeated over and over again until B.'s father felt that B. knew enough about the ceremony to conduct it himself, after which he allowed him to take entire charge of it.

The war bundle contained the following objects:

The body of an eagle (traxce'p).
The body of a hawk (k'eredjų'sep).
The body of an unidentified bird (wanink'hiwjteak'i'zųk'e).
The body of a pigeon hawk (k'irik'i'ziege).
A deer-tail headdress (teasinte wak'e're).
Eagle feathers (traxce'p maeū').
Medicines (wase').
Flutes (hijū'jųk).
War club (nama'tce).

[825] The birds' bodies were supposed to give the possessor, in times of war, the characteristics of these animals. The flutes were associated with different spirits and used to accompany certain songs during the ceremony proper. When blown during a fight, they were supposed to paralyze the running powers of the enemy and thus make [789 726] him an easy prey. The deer-tail headdress, the eagle feathers, and the war club were all war paraphernalia and were always worn when on the warpath.

X 796 When the custodian of a war bundle decides to give a feast he has his nephews go out and kill as many deer as they can, for the larger the number of deer obtained the larger will be the number of spirits to whom they can make offerings. As a rule ten to eleven deer are killed, so that all the clans, or at least all that are still in existence, can be invited.

[202] After the deer have been killed active preparations are begun. the invitation sticks (naŋū'ŋoŋa) are sent out, and the wood for the ceremonial lodge is gathered; and, lastly, old women who have [886] passed their climacteric are set to work on the buckskins and ordered to make them as white as possible. In the preparation of the lodge only the nephews, nieces, and wives of the participating men take part.

The night before the ceremony proper, the Sweat-Lodge ritual takes place.

When the buckskins have been thoroughly bleached they are brought into the lodge and given to the host, who proceeds to mark them in the following manner:

7; Radin E-8 (ca. 1912) 1926 NP12 Winnebago NP12

*159 school but, instead, stayed near the old woman and did various jobs for her. There I stayed all spring.

*159 I had been told that if a person initiated into the
756 Medicine Dance did not regard the affair as sacred this
761 was a sign that he would die soon. This frightened
796 me a good deal for I had been thinking of the whole matter in a very light-hearted fashion and I now felt that this was an indication that I would soon die. I did my best therefore to consider it a sacred ceremony. In spite of all this, however, I did not succeed.

*159 About this time I left for Tomah. It was about the middle of the summer. I stayed and lived with my
● [869] grandfather and from that time on was taught by him many of the details of the Medicine Dance. For instance, when I prepared a sweat-bath for him he would teach me some of the songs. I accordingly prepared the bath for him frequently. He would always be grateful and that is another of the reasons why I was glad to do it. Before long I had learned all the songs he knew so that when I was invited to a Medicine Dance I would do all the singing and he would only do the talking. From that time on I said that it was a sacred affair, and from then on I participated in the ceremony for the greatness inhering in it. I boasted
[156] of its greatness in the presence of women, in order to make a good impression upon them.

[P. 126]